Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Nuh

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

إِنَّآ أَرْسَلْنَا نُوحاً إِلَى قَوْمِهِ

71:1 Verily, We sent Nuh to his people (saying):

أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

"Warn your people before there comes to them a painful torment.''

قَالَ يقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ

71:2 He said: "O my people! Verily, I am a plain Warner to you,''

أَنِ اعْبُدُواْ اللَّهَ وَاتَّقُوهُ وَأَطِيعُونِ

71:3 "That you should worship Allah, and have Taqwa of Him, and obey me,''

يَغْفِرْ لَكُمْ مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُّسَمًّى

71:4 "He will forgive you of your sins and respite you to an appointed term.

إِنَّ أَجَلَ اللَّهِ إِذَا جَآءَ لاَ يُؤَخَّرُ لَوْ كُنتُمْ تَعْلَمُونَ

Verily, the term of Allah when it comes, cannot be delayed, if you but know.''

Nuh's Invitation to His People

Allah says,

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ...

Verily, We sent Nuh to his people (saying):

Allah says concerning Nuh that He sent him to his people commanding him to warn them of the punishment of Allah before it befell them. He was to tell them that if they would repent and turn to Allah, then the punishment would be lifted from them. Due to this Allah says,

... أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ (١)

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (٢)

"Warn your people before there comes to them a painful torment.''

He said: "O my people! Verily, I am a plain Warner to you.''

meaning, clarity of the warning, making the matter apparent and clear.

أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ...

That you should worship Allah, and have **Taqwa** of Him,

> meaning, `abandon those things that He has forbidden and avoid that which He has declared to be sinful.'

... وَأَطِيعُونِ (٣)

and obey me,

> `In that which I command you to do and that which I forbid you from.'

يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ ...

He will forgive you of your sins,

meaning, `if you do what I command you to do and you believe in what I have been sent with to you, then Allah will forgive you for your sins. '

... وَيُؤَخِّرْكُمْ إِلَى أَجَلٍ مُّسَمًّى ...

and respite you to an appointed term.

> meaning, `He will extend your life span and protect you from the torment that He would have made befall you if you did not stay away from His prohibitions.'
>
> This Ayah is used as proof by those who say that obedience (to Allah), righteousness and maintaining the family ties truly increase the life span of a person.
>
> This is like that which has been reported in the Hadith,
>
> صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ
>
> Maintaining the family ties increases the life span.

Concerning Allah's statement,

... إِنَّ أَجَلَ اللَّهِ إِذَا جَاء لَا يُؤَخَّرُ لَوْ كُنتُمْ تَعْلَمُونَ (٤)

Verily, the term of Allah when it comes, cannot be delayed, if you but know.

> means, hasten to the obedience (of Allah) before the coming of His vengeance. For verily, if He commands that to happen, it cannot be repulsed or prevented. For He is the Great One Who compels everything, and He is the Almighty Whose might all of creation succumbs to.

قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلاً وَنَهَاراً

71:5 He said: O my Lord! Verily, I have called to my people night and day,

فَلَمْ يَزِدْهُمْ دُعَآئِى إِلاَّ فِرَاراً

71:6. But all my calling added nothing but to (their) flight.

وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُواْ أَصَـبِعَهُمْ فِى
ءَاذَنِهِمْ وَاسْتَغْشَوْاْ ثِيَابَهُمْ

71:7. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,

وَأَصَرُّواْ وَاسْتَكْبَرُواْ اسْتِكْبَاراً

and persisted, and magnified themselves in pride.

ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَاراً

71:8 Then verily, I called to them openly (aloud).

ثُمَّ إِنِّى أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَاراً

71:9 Then verily, I proclaimed to them in public, and I have appealed to them in private.

فَقُلْتُ اسْتَغْفِرُواْ رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً

71:10 I said (to them): Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مُّدْرَاراً

71:11 He will send rain to you Midrar,

وَيُمْدِدْكُمْ بِأَمْوَلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّـتٍ وَيَجْعَل لَّكُمْ أَنْهَاراً

71:12 And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.

مَّا لَكُمْ لاَ تَرْجُونَ لِلَّهِ وَقَاراً

71:13 What is the matter with you, that you do not hope for any Waqar from Allah?

وَقَدْ خَلَقَكُمْ أَطْوَاراً

71:14 While He has created you (in) Atwar (stages).

أَلَمْ تَرَوْاْ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَـوَتٍ طِبَاقاً

71:15 See you not how Allah has created the seven heavens in tiers?

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُوراً وَجَعَلَ الشَّمْسَ سِرَاجاً

71:16 And has made the moon a light therein, and made the sun a lamp?

وَاللَّهُ أَنبَتَكُمْ مِّنَ الاٌّرْضِ نَبَاتاً

71:17 And Allah has brought you forth from the (dust of) earth,

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجاً

71:18 Afterwards He will return you into it (the earth), and bring you forth.

وَاللَّهُ جَعَلَ لَكُمُ الاٌّرْضَ بِسَاطاً

71:19 And Allah has made for you the earth a wide expanse.

لِّتَسْلُكُواْ مِنْهَا سُبُلاً فِجَاجاً

71:20 That you may go about therein in broad roads.

Nuh complains about his Encounter with His People

Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time -- which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So قَالَ he (Nuh) said,

... رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا (٥)

O my Lord!

Verily, I have called to my people night and day,

> meaning, `I did not abandon calling them night and day, carrying out Your command and in obedience to You.'

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا (٦)

But all my calling added nothing but to (their) flight.

> meaning, `the more I called them to come to the truth, the more they fled from it and avoided it.'

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ ...

And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,

> meaning, `they closed up their ears so that they could not hear what I was calling them to.'
>
> This is similar to what Allah said about the disbelievers of the Quraysh.
>
> وَقَالَ الَّذِينَ كَفَرُواْ لاَ تَسْمَعُواْ لِهَـذَا الْقُرْءَانِ وَالْغَوْاْ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ
>
> And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome.'' (41:26)

وَاسْتَغْشَوْا ثِيَابَهُمْ covered themselves up with their garments, Ibn Jarir recorded from Ibn `Abbas that he said,

> "They concealed themselves under false pretences from him so that he would not recognize them.''

Sa`id bin Jubayr and As-Suddi both said,

"They covered their heads so that they could not hear what he was saying.''

... وَأَصَرُّوا ...

and persisted,

meaning, they continued in what they were upon of associating partners with Allah and great disbelief.

... وَاسْتَكْبَرُوا اسْتِكْبَارًا (٧)

and magnified themselves in pride.

meaning, they were turned away from following the truth and submitting to it.

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا (٨)

Then verily, I called to them openly.

meaning, openly among the people.

ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ ...

Then verily, I proclaimed to them in public,

meaning, with open speech and a raised voice.

... وَأَسْرَرْتُ لَهُمْ إِسْرَارًا (٩)

and I have appealed to them in private.

meaning, in discussions with them. So he tried various types of propagation to be more effective with them.

What Nuh said when He called His People to Allah

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (١٠)

I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

meaning, `return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.'

Thus, he said,

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً

يُرْسِلِ السَّمَاء عَلَيْكُم مِّدْرَاراً (١١)

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you **Midrar**,

meaning, continuous rain.

Thus, it is recommended to recite this Surah in the prayer for rain due to this Ayah.

This has been reported from the Commander of the faithful, `Umar bin Al-Khattab. He ascended the **Minbar** to perform the prayer for rain, and he did not do more than seeking Allah's forgiveness and reciting the Ayat that mention seeking Allah's forgiveness. Among these Ayat:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً

يُرْسِلِ السَّمَاء عَلَيْكُم مِّدْرَاراً

I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you **Midrar**,

Then he (`Umar) said, "Verily, I have sought rain with the keys of the sky which cause the rain to descend.''

Ibn `Abbas and others have said,

"It (**Midrar**) means some of it (rain) following others.''

Concerning Allah's statement,

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا (١٢)

And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.

> meaning, `if you repent to Allah, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the blessings of the earth and crops to grow for you. He will increase your live stock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens.'

This is the position of the invitation with encouragement. Then He made it balanced for them by using intimidation. He said,

مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا (١٣)

What is the matter with you, that you do not hope for any **Waqar** from Allah.

> meaning, great majesty.
>
> This has been said by Ibn `Abbas, Mujahid and Ad-Dahhak.

Ibn `Abbas said,

> "That you all do not magnify Allah in the proper manner that He deserves to be magnified.
>
> Meaning, you do not fear His punishment and His vengeance.''

وَقَدْ خَلَقَكُمْ أَطْوَارًا (١٤)

While He has created you (in) **Atwar** (stages).

It has been said that this means from a drop of sperm, then from a hanging clot, then from a lump of flesh.

Ibn `Abbas, `Ikrimah, Qatadah, Yahya bin Rafi`, As-Suddi and Ibn Zayd, all said this.

Concerning Allah's statement,

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾

See you not how Allah has created the seven heavens in tiers?

meaning, one above another.

Can this be comprehended simply by hearing it only or is it of the matters that actually can be perceived with the senses which are known about the movements (of the heavenly bodies) and the eclipses. It is known that they (the scholars) have many different opinions about these matters that we will not discuss here. The only intent here is that

... خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾

Allah has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp.

meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years.

This is as Allah said,

هُوَ الَّذِى جَعَلَ الشَّمْسَ ضِيَآءً وَالْقَمَرَ نُوراً وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلاَّ بِالْحَقِّ يُفَصِّلُ الاٌّيَـتِ لِقَوْمٍ يَعْلَمُونَ

It is He Who made the sun a shining thing and the moon as a light and measured out for its stages that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat in detail for people who have knowledge. (10:5)

Concerning Allah's statement,

وَاللَّهُ أَنبَتَكُم مِّنَ الْأَرْضِ نَبَاتًا (١٧)

And Allah has brought you forth from the (dust of) earth.

This (**Nabat**) is a verbal noun (for emphasis) and its usage here is most excellent.

ثُمَّ يُعِيدُكُمْ فِيهَا ...

Afterwards He will return you into it (the earth),

meaning, when you die.

... وَيُخْرِجُكُمْ إِخْرَاجًا (١٨)

And bring you forth.

meaning, on the Day of Judgement He will repeat your creation just as He first originated you.

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا (١٩)

And Allah has made for you the earth a wide expanse.

meaning, He spread it out, leveled it, settled it, and stabilized it with firm and lofty mountains.

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا (٢٠)

That you may go about therein in broad roads.

meaning, He created it so that you may settle in it and travel in it wherever you wish, from its different sides, areas and regions.

All of this is from what Nuh informed them of concerning Allah's power and His greatness in creating the heavens and the earth. It demonstrates the favor that He did for them by making both heavenly benefits and earthly benefits. For He is the Creator and the Sustainer Who made the heaven as a building and the earth as a bed, and He enlarged His provisions for His creatures. Therefore, He is the One Who it is obligatory to worship, and accept as One God. No one should be associated with Him as a partner, because He has no equal, peer, rival, coequal, mate, son, minister or advisor, rather He is the Most High, the Most Great.

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى

71:21 Nuh said: "My Lord! They have disobeyed me,

وَاتَّبَعُواْ مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلاَّ خَسَاراً

and followed one whose wealth and children give him no increase but loss.''

وَمَكَرُواْ مَكْراً كُبَّاراً

71:22 "And they have plotted a mighty plot.''

وَقَالُواْ لاَ تَذَرُنَّ ءَالِهَتَكُمْ وَلاَ تَذَرُنَّ وَدّاً وَلاَ سُوَاعاً وَلاَ يَغُوثَ وَيَعُوقَ وَنَسْراً

71:23 "And they have said: `You shall not leave your gods, nor shall you leave Wadd, nor Suwa`, nor Yaghuth, and Ya`uq and Nasr.' ''

وَقَدْ أَضَلُّواْ كَثِيراً وَلاَ تَزِدِ الظَّـلِمِينَ إِلاَّ ضَلَـلاً

71:24 "And indeed they have led many astray. And (O Allah): `Grant no increase to the wrongdoers save error.'''

Nuh complains to His Lord about His People's Response

Allah says that,

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي

Nuh said: "My Lord! They have disobeyed me,

Nuh turned to Allah to inform Allah - the All Knowing from Whom nothing escapes - that he presented the clear call, as mentioned previously, and the comprehensive invitation in various ways. He called them sometimes by encouragement and sometimes by intimidating warnings. Yet, they disobeyed him, opposed him, denied him and followed the children of the world. They were those who were heedless of the command of Allah and they possessed delights of wealth and children. However, these things (worldly benefits) were also for gradual punishment and temporary respite, not for honor or blessing.

Thus, Allah says,

وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾

and followed one whose wealth and children give him no increase but loss.

The meaning of Allah's statement,

وَمَكَرُوا مَكْرًا كُبَّارًا ﴿٢٢﴾

And they have plotted a mighty plot.

is that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance.

This is like what they will say to them on the Day of Judgement,

بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَاداً

Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allah and set up rivals to Him! (34:33)

For this reason He says here,

The Idols of the People of Nuh and what happened to Him

وَمَكَرُوا مَكْرًا كُبَّارًا

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا (٢٣)

And they have plotted a mighty plot. And they have said: `You shall not leave your gods, nor shall you leave **Wadd**, nor **Suwa`**, nor **Yaghuth**, and **Ya`uq** and **Nasr**.'

These are the names of their idols which they used to worship besides Allah.

Al-Bukhari recorded from Ibn `Abbas that he said,

"The idols that were among the people of Nuh wound up among the Arabs afterwards. In reference to

- **Wadd**, it became the idol of the people of **Kalb** in the area of Dawmat Al-Jandal.

- **Suwa`** became the idol of the people of **Hudhayl**.

- **Yaghuth** became the idol of the people of **Murad**, then the people of **Bani Ghutayf** at

Al-Juruf in the area of Saba' worshipped it after them.

- **Ya`uq** became the idol of the people of **Hamdan**.

- **Nasr** became the idol of the people of **Himyar** for the family of Dhu Kala`.

These idols were all named after righteous men from the people of Nuh. Then when these men died, Shaytan inspired his (Nuh's) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So they did this (as Shaytan suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped.''

This has also been similarly reported from `Ikrimah, Ad-Dahhak, Qatadah and Ibn Ishaq.

Ali bin Abi Talhah reported from Ibn `Abbas that he said,

"These are statues that were worshipped in the time of Nuh.''

Ibn Jarir recorded from Muhammad bin Qays that he said concerning **Yaghuth**, **Ya`uq** and **Nasr**,

"They were righteous people between the time of Adam and Nuh, and they had followers who used to adhere to their guidance. Then, when they died, their companions who used to follow them said,

`If we make images of them, it will increase our desire to perform worship when we remember them.'

So they made images of them. Then, when those people died and other people came after them, Iblis approached them and said,

`They (your predecessors) used to worship these statues and they were granted rain by their worship of them.'

Thus, they (the latter people) worshipped them.''

The Supplication of Nuh against His People and for whoever believed in Him

Allah then says,

وَقَدْ أَضَلُّوا كَثِيرًا ...

And indeed they have led many astray.

meaning, by the idols that they took for worship, they mislead a large number of people. For verily, the worship of those idols continued throughout many generations until our times today, among the Arabs, the non-Arabs and all the groups of the Children of Adam.

Al-Khalil (Prophet Ibrahim) said in his supplication,

وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الأَصْنَامَ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ

And keep me and my sons away from worshipping idols. "O my Lord! They have indeed led astray many among mankind...'') (14:35,36)

Allah then says,

... وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا (٢٤)

Grant no increase to the wrongdoers save error.

This is a supplication from him (Nuh) against his people due to their rebellion, disbelief and obstinacy.

This is just as Musa supplicated against Fir`awn and his chiefs in his statement,

رَبَّنَا اطْمِسْ عَلَى أَمْوَلِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُوا حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

Our Lord!

Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment. (10:88)

Verily, Allah responded to the supplication of both of these Prophets concerning their people and He drowned their nations due to their rejection of what he (that Prophet) had come with.

مِّمَّا خَطِيئَـتِهِمْ أُغْرِقُواْ فَأُدْخِلُواْ نَاراً

71:25 Because of their sins they were drowned, then were made to enter the Fire.

فَلَمْ يَجِدُواْ لَهُمْ مِّن دُونِ اللَّهِ أَنصَاراً

And they found none to help them instead of Allah.

وَقَالَ نُوحٌ رَّبِّ لاَ تَذَرْ عَلَى الاٌّرْضِ مِنَ الْكَـفِرِينَ دَيَّاراً

71:26 And Nuh said: "My Lord! Leave not one of the disbelievers on the earth Dayyar!''

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّواْ عِبَادَكَ وَلاَ يَلِدُواْ إِلاَّ فَاجِراً كَفَّاراً

71:27 "If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.''

رَّبِّ اغْفِرْ لِى وَلِوَلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِناً وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَـتِ

71:28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women.

وَلاَ تَزِدِ الظَّـلِمِينَ إِلاَّ تَبَاراً

And to the wrongdoers grant You no increase but destruction!''

Allah says,

مِمَّا خَطِيئَاتِهِمْ ...

Because of their sins,

It also has been recited as; **خَطَايَاهُمْ** (their errors.)

... أُغْرِقُوا ...

they were drowned,

meaning, for their numerous sins, rebellion, persistence in disbelief and opposition to their Messengers.

... أُغْرِقُوا فَأُدْخِلُوا نَارًا...

they were drowned, then were made to enter the Fire.

meaning, they will be carried from the flood of the seas to the heat of the Fire.

... فَلَمْ يَجِدُوا لَهُم مِّن دُونِ اللَّهِ أَنصَارًا (٢٥)

And they found none to help them instead of Allah.

meaning, they will have no helper, assistant, or savior who can rescue them from the punishment of Allah.

This is similar to Allah's statement,

لاَ عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلاَّ مَن رَّحِمَ

This day there is no savior from the decree of Allah except him on whom He has mercy. (11:43)

وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا (٢٦)

And Nuh said:

"My Lord! Leave not one of the disbelievers on the earth **Dayyar**!''

meaning, do not leave a single one of them on the face of the earth, not even a lone individual.

This is a method of speaking that gives emphasis to the negation.

Ad-Dahhak said, "**Dayyar** means one.''

As-Suddi said, "**Dayyar** is the one who stays in the home.''

So Allah answered his supplication and He destroyed all of those on the face of the earth who were disbelievers. He (Allah) even destroyed Nuh's (biological) son from his own loins, who separated himself from his father (Nuh).

He (Nuh's son) said,

سَاوِى إِلَى جَبَلٍ يَعْصِمُنِى مِنَ الْمَآءِ قَالَ لاَ عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلاَّ مَن رَّحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ

I will betake myself to some mountain, it will save me from the water.

Nuh said: "This day there is no savior from the decree of Allah except him on whom He has mercy.''

And waves came in between them, so he (the son) was among the drowned. (11:43)

Allah saved the people of the ship who believed with Nuh, and they were those whom Allah commanded Nuh to carry with him.

Allah said,

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ ...

If You leave them, they will mislead Your servants,

meaning, `if You leave a single one of them they will lead your servants astray.'

This refers to those whom He will create after them.

... وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا (٢٧)

and they will beget none but wicked disbelievers.

meaning, wicked in their deeds and disbelieving in their hearts.

He (Nuh) said this due to what he knew about them since he remained among them for nine hundred and fifty years.

Then he said,

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا...

My Lord!

Forgive me, and my parents, and him who enters my home as a believer,

Ad-Dahhak said, "This means, my Masjid.''

However, there is no harm in understanding the Ayah according to its apparent meaning, which would be that he (Nuh) supplicated for every person who entered his house who was a believer.

Then he said,

...وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ...

and all the believing men and women.

> He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nuh, and that which has been reported in the narrations and well-known, legislated supplications.

Then, he said,

... وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا (٢٨)

And to the wrongdoers, grant You no increase but destruction!

As-Suddi said, "But destruction.''

Mujahid said, "But loss.''

This means in both this life and in the Hereafter.

This is the end of the Tafsir of Surah **Nuh**. And all praise and thanks are due to Allah.